


VIPASSANA- How to do ANAPANA MEDITATION OF BREATHE and SENSATION - Updated 30-JUL-2021

# Anapana meditation

## MEDITATION TECHNIQUE

- Sit comfortably keeping your back and neck straight.
- Keep your eyes gently closed.
- Remove your glasses (for those who wear them)
- Also keep your mouth closed.
- Focus your entire attention on the entrance of the nostrils.
- Remain aware of the natural breath as it comes in, as it goes out.
- Don't try to control, count or regulate the breath.
- Don't add any word, verbalization (e.g. mantra), or imagination of any kind.
- When the mind wanders away, bring it back to the awareness of respiration.



Go to <https://www.vridhamma.org/What-is-Anapana#20MinutesminiAnapanaSession> and choose your preferred language to start the guided meditation.

BEST DESCRIPTION CAN BE READ HERE:

[https://www.wikihow.com/Practice-Breath-Meditation-\(Anapanasati\)](https://www.wikihow.com/Practice-Breath-Meditation-(Anapanasati))

ANAPANA Breathe meditation: Updated 17-JUL-2021

VIPASSANA- How to do ANAPANA MEDITATION OF BREATHE and SENSATION OBSERVATION (MY NOTE)\*\* 10-JUN-2021

□About meditation

Anapana Meditation is a way to keep the mind cool and calm, by concentrating on one object.

A natural focus is your own breath, which is always with you. If you simply keep feeling the breath as it comes in and as it goes out, the mind gets quieter and more peaceful.

Anapana for Children - Meditation for Young Minds - [Meditation for Young Minds](#)

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VIPASSANA- How to do ANAPANA MEDITATION OF BREATHE and SENSATION OBSERVATION (MY NOTE)\*\* 10-JUN-2021

##### Updated 29-JULY-2021

\*\* ALL BREATHING MEDITATION shall be done in SITTING or STILL POSITIONS ONLY

**THOSE WITH TINNITUS ISSUE MUST NOT DO touch of breathe observation at NOSE TIP (saw and log-wood example technique) as that creates TINNITUS problem in my case and so I use philtrum on upper lip just below nose door for such observation instead. BUT I CHOSE NOT TO perform TOUCH OF BREATHE OBSERVATION TO AVOID TINNITUS ISSUE. I just perform VIPASSANA BODY SCAN right after breathe observation at NOSE DOOR.**

**[NOSE TIP contact with breathe observation (saw and log-wood example technique) in my case SPEEDS UP NEURONAL ACTIVITY and CAUSES TINNTIUS TO ARISE AGAIN and hence I do not perform CONATCT POINT OBSERVATION at NOSE TIP. I may chose philtrum just below nose door for contact point observation but never nose tip as that re-starts- my tinnitus issue**

\*\* Philtrum/cleft is a tiny spot just below the nose doors [both oval shaped nose tips] (commonly referred to as UPPER LIP at meditation centres) and breathe that accumulates there is concentrated or very tiny in quantity and is observed as it touches the philtrum to enable subtle vibrations signalling start of vipassana body scan.

**\*\* All meditations are performed with EYE's CLOSED \*\***

ANAPANA-4 elements pdf

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To begin meditating, sit in a comfortable position and try to be aware of the breath as it enters and leaves the body through the nostrils. You should be able to feel it either just below the nose or somewhere around the nostrils. Do not follow the breath inside the body or outside the body. Just be aware of the breath at the place where it brushes against and touches either the top of the upper lip or around the nostrils. If you follow the breath in and out, you will not be able to perfect your concentration, but if you keep aware of the breath at the most obvious place it touches, either the upper lip or around the nostrils, you will be able to develop and perfect your concentration

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### **ANAPANA breathe observation in a summary:**

A SADHAK shall FIRST FIX their mind's vision EXACTLY at NOSE DOOR. If a SADHAK is able to SEE NOSE DOOR with eyes closed (using mind's eye), then SADHAK has correctly FIXED their mind's vision. The sadhak shall train them in such a way that they are able to see nose door through mind's eye during entire meditation.

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The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once sadhak has FIXED their mind's eye at nose door. All then one has to do is to OBJECTIVELY OBSERVE breathe INHALE and EXHALE, mind's vision sitting right there at nose door maintaining ABSOLUTE EQUANIMITY.

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Just like a security guard or a gatekeeper sits right there at the entrance and observes every one that come in and goes out, and he does not follow any one who comes in goes out, in same way one shall observe breathe fixing mind's vision right there at entrance of nose door.

90% OF BREATHE OBSERVATION is done at NOSE DOOR as mentioned above, and a SADHAK can then move to BODY SCAN right after ANAPANA meditation at nose door.

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As per my experience, there are **THREE stages of ANAPANA breathe observation** meditation:

In ANAPANA MEDITATION of breathe observation at nose door (without missing even a single breathe), we SIMPLY FOCUS our attention where mind's eye is fixed exactly at NOSE DOOR, and Inhale and exhale is

automatically observed as a whole, as one unit, as breathe enters or flushes out.

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During ANAPANA breathe observation meditation, IF ONE IS ABLE TO SEE or VISUALIZE NOSE DOOR with eyes closed using MIND's EYE or inner vision, then one has established or fixed focus at nose door correctly and all he has to do is to automatically observe inhale and exhale that happens at nose door.

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A BREATHE OBSERVATION meditation (ANAPANA in any form or stage) must be performed with equanimity and objectively, without any analysis [BLANK MIND, but aware mind], just seeing the breathe INHALE AND EXHALE (exactly at or outside the nose door) as it is, without forming any opinion during breathe observation. NOT DOING so, there is a DANGER of creating more DEFILEMENT OF MIND or SANKHARA, as every breathe you observe along with craving, aversion, thoughts, perceptions, analysis of any type may affect your body system by generating sankhara or defilement of mind that will affect your day to day life.

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A SADHAK is usually affected by flow of thoughts during meditation and as thoughts start to flow, sadhak must use their WISDOM to abandon them as soon as they arise, realising the danger of wallowing in them. Some thoughts may be pleasurable but sadhak must use their wisdom as to "ALL THOUGHTS are nothing but an illusion, dream like without any substance (no-self) and hence why indulge in them and waste precious time? Being aware of danger of creating more sankhara or defilement of mind a sadhak must OBSERVE EVERY BREATHE at nose door with absolute equanimity. SIMPLY OBSERVE the breathe with a NEUTRAL mind that is AWARE.

**IMPORTANT:** A sadhak shall start ANAPANA meditation starting at NOSE DOOR before going to observing of breathe at nose tip. Every breathe observation at nose tip may be OPTIONALLY followed by body scan, but MUST be followed by observation of breathe at nose door before closing anapana meditation. A sadhak usually spends 90% of time, breathing observation at nose door and 10% of time for observation of breathe at nose tips that is optionally followed by body scan that lasts for at least 20-30 minutes or so.

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**ANAPANA Steps:**

**Stage-1 RELAX till breathe has calmed down (2 to 5 minutes)-**  
>Stage-2 at NOSE DOOR->stage-3 at NOSE TIP-> [OPTIONAL BODY SCAN]->Stage-2 at NOSE DOOR->STOP.

**When starting ANAPANA afresh, a sadhak can relax for a while so that breathe becomes normal and then they can directly start at stage-2 observation of breathe at nose doors {not nose tip}.**

**Or a SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes. By that time breathe becomes normal, so that one can start at NOSE DOOR observation of breathe. A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.**

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**1st stage is OPTIONAL, when breathe is deep, thick and fast and goes inside of nose**, in that case one shall observe contact of breathe as touches anywhere on nose walls, nose top, inside of nose. One shall not observe inhale air here, but one is observing the touch of air on nose walls, if breathe inhale touches several places at nose walls, nose top inside of nose. Thus one keep focus not on inhale breathe but one shall fix their minds vision on nose walls inside of nose. THE EXHALE is observed as a whole as it flushes out quickly. It is very important to observe EXHALE along with touch of air of inhale inside of nose at nose walls. \*\* STAGE-1 may last 10-15 minutes. If the breathe is shallow then one can directly go to stage-2 breathe observation at nose doors (not nose tips) \*\*

**In 1st Stage when the breathe is deep, thick, gross or fast, ONE SHALL FIX** their inner vision or mind's eye on NOSE WALLS inside of nose and continue to observe breathe that come in and makes contact at nose walls, and breathe that goes out. Thus in Stage-1, although we are observing EVERY BREATHE that come in or goes out, our FOCUS SHALL FIRMLY be FIXED at nose walls inside of nose and simply observe the contact of breathe inhale on nose walls and exhale is observed as a whole as it flushes out.

**When starting ANAPANA afresh, a sadhak can relax for a while so that breathe becomes normal and then they can directly start at stage-2 observation of breathe at nose doors {not nose tip}. Or a sadhak can do several quick sweeps / body scan that takes just few seconds for entire body sweep, through entire body, staring at top of head, top to bottom up to feet's and bottom to top, from front and back side several times for at least 5 minutes, by the time breathe becomes normal to start at NOSE DOOR observation of breathe.**

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**The 2nd stage** is observation of breathe inhale and exhale exactly at NOSE DOOR (NOT NOSE TIP). This stage-2 is where we spend 90% of our time during ANAPANA meditation

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## **\*\* STAGE 2 BREATHE OBSERVATIO AT NOSE DOORS \*\***

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“NOSE DOOR is” empty space [where air enters or exits] of both oval shaped nostrils, while NOSE TIP is “oval shaped border area” of both nostrils. Breathe is always observed at NOSE DOORS (satge2) while NOSE TIP is observed to experience vibrations (stage-3) which signal start of INSIGHT OBSERVATION process aka VIPASSANA BODY SCAN.

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**IT IS IMPORTANT TO COMPLETE THE OBSERVATION OF WHOLE CYCLE OF INHALE AND ALSO EXHALE during ANAPANA breathe observation. During ANAPNA MEDITATION, SADHAK's may sometimes out of ignorance only observe inhaled air but forget to also observe exhale. WE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE to complete the cycle of inhale and exhale.**

One shall SWITCH BETWEEN STAGE-1 and STAGE-2 depending upon whether the breathe is thick and fast or thin and shallow. If breathe is fast enough to travel inside nostrils then one observes the contact as described in stage1. If the breathe is thin and shallow one observe breathe at nose doors as in stage-2.

**SIMPLY SPEAKING MOST ANAPANA BREATHE OBSERVATION are done in STAGE-2 at NOSE DOOR.**

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**ANAPANA breathe meditation is done in STAGE 1&2. Although one can ALSO perform VIPASSANA BODY SCAN after ANAPANA breathe meditation STAGE 1&2 for OBSERVING “GROSS sensations and “DHAMMA (mental contents) SENSATIONS”. The body scan that is performed after stage 1&2 meditation can help those affected by gross sensations or dhamma sensation of ANXIETY, FEAR, PANIC ATTACKS, ANGER, etc.**

Thus one can do ANAPANA meditation stage1&2 for 10-15 minutes followed by VIPASSANA body scan that lasts around 20 minutes on daily basis when affected by any mental contents like anxiety, fear, panic etc. and that rids them of these sankhara's or defilement.

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**In 2nd Stage when the breathe is now thin, shallow or subtle**, one now FIX their minds eye or inner vision EXACTLY AT NOSE DOORS. Please NOTE that, “**NOSE DOOR**” is” empty space [where air enters or exits] of both oval shaped nostrils, while “**NOSE TIP**” is “oval shaped border area” of both nostrils

Thus, in **stage 2** of ANAPANA breathe observation, we are simply observing INHALE AIR exactly at nose doors as it enters and meets mind's eye or inner vision that is sitting exactly at nose door, and we also OBSERVE EXHALE as it flushes out quickly, maintaining our vision firmly focused exactly at both nose doors.

During ANAPANA breathe observation meditation, IF ONE IS ABLE TO SEE or VISUALIZE NOSE DOOR with eyes closed using MIND's EYE or inner vision, then one has established or fixed focus at nose door correctly and all he has to is to automatically observe inhale and exhale that happens at nose door.

During this stage since breathe is shallow or thin, the breathe enters the nose doors, our minds eye sees it, and then there is a quick exhale as it flushes out. Thus, minds eye or inner vision 'sitting exactly at nose doors', simply observes inhale breathe and exhale to complete one cycle of breathe inhale and exhale at nose doors. ONE MUST give equal importance to observing exhale as it flushes out quickly.

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SADHAK shall always observe breathe exactly at NOSE DOOR when one point object of meditation is 'breathe'. Most of meditation time is spent on observing breathe at NOSE DOORS while NOSE TIP observation is done for 15-20 minutes only and when one starts to feel vibrations at NOSE TIP, one immediately switches to VIPASSANA BODY SCAN for SENSATION observation, head to legs, starting at top of head, look for sensation at each organ location for few seconds and then move to next

organ until one reaches and scans legs, and reverse from bottom to top. One can also perform quick body scan top to bottom and bottom to top in just 5-10 seconds.

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**\*\* IMPORTANT POINT: A meditation is ALWAYS ended by at least 10-15 minutes of breathe observation at NOSE DOOR (stage 1 or 2), that means if one has performed NOSE TIP observation (stage-3 ) for sensation observation or vibration at nose tips, and then one must perform breathe observation at NOSE DOOR for at least 15 minutes, if one is going to end meditation at any given time after performing body scan\*\***

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Usually ANAPANA breathe observation is done on breathe that enters NOSE DOOR's. That means the SADHAK shall FIX their minds vision or inner vision exactly at nose doors and observe that INHALE AIR exactly at NOSE DOOR as it enters and OBSERVE the EXHALE exactly at nose doors as it exits. ONE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE along with inhale at nose door. Many sadhak's out of ignorance forget to observe exhale air during breathe observation and that is not correct.

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**VIPASSANA BODY SCAN is usually done after STAGE 3 [nose tip observation], for OBSERVING SUBTLE VIBRATION on body top to bottom.**

**Although one may optionally start body scan after NOSE DOOR stage-2 observation.**

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**\*\* STAGE 3 CONTACT OF BREATHE OBSERVATION AT NOSE TIPS \*\***

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"NOSE DOOR is" empty space [where air enters or exits] of both oval shaped nostrils, while NOSE TIP is "oval shaped border area" of both oval shaped nostrils. Breathe is always observed at NOSE DOORS in stage-2, while contact of breathe at NOSE TIP is observed to experience vibrations (stage-3) which signal start of INSIGHT OBSERVATION process aka VIPASSANA BODY SCAN.



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**THOSE WITH TINNITUS ISSUE MUST NOT DO touch of breathe observation at NOSE TIP (saw and log-wood example technique) as that creates TINNITUS problem in my case and so I use philtrum on upper lip just below nose door for such observation instead. BUT I CHOSE NOT TO perform TOUCH OF BREATHE OBSERVATION TO AVOID TINNITUS ISSUE. I just perform VIPASSANA BODY SCAN right after breathe observation at NOSE DOOR.**

[NOSE TIP contact with breathe observation (saw and log-wood example technique) in my case SPEEDS UP NEURONAL ACTIVITY and CAUSES TINNTIUS TO ARISE AGAIN and hence I do not perform CONATCT POINT OBSERVATION at NOSE TIP. I may chose philtrum just below nose door for contact point observation but never nose tip as that re-starts- my tinnitus issue

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**SENSATION observation or CONTACT OF BREATHE** at NOSE TIPS is observed in **stage 3**, thus we observe part or portion of inhale breath that makes **contact** with '**nose tips**', The "**touch of air**" is a "SENSATION", thus to summarise we are observing SENSATION in **stage 3**, and once one starts to get vibrations on nose tips or upper lips, then one moves immediately to start VIPASSANA BODY SCAN.

**\*\* SIMPLY SPEAKING. MOSTLY we observe contact of breathe at both oval shaped nose tips that border nose doors, in stage 3 around 15-20 minutes before starting body scan process.**

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**STAGE-3: THE OBSERVATION OF BREATHE THAT GENTLY TOUCHES NOSE TIPS (border area of both oval shaped nose doors or nostrils).**

THE INHALED BREATHE at this stage is thin, shallow, gentle and at this stage we shift to **stage-3** to observe **gentle** CONTACT OF INHALE AT NOSE TIPS.

THUS, during stage-3, "**OUR FOCUS SHALL BE EXACTLY ON NOSE TIPS that surround both oval shaped nose tips that border both nose doors AND NOT ON AIR THAT COMES IN OR GOES OUT**". We will be simply observing CONTACT OF AIR EXACTLY at NOSE TIPS as air or breathe makes contact at nose tips **during inhale**, while exhale air is observed as it flushes out quickly. In stage 3, WE DO NOT OBSERVE INHALE OR EXHALE but observe CONTACT OF AIR AT NOSE TIPS during inhale. EXHALE air is observed as it flushes out quickly.

Important point to note here is that we do not become busy observing the inhale exhale process, but are 'only observing only the part or portion of **INHALE** air that gently touches anywhere **at nose TIPS**', and observe **EXHALE** as it flushes out. Here we are observing the **"CONTACT"** OF INHALED air as it **gently** touches anywhere on nose TIPS. This CONTACT of inhaled air may be felt at multiple places AT NOSE TIPS (border area of both oval shaped nose doors or nostrils), thus we observe all the 'CONTACTS' as a whole.

Similarly one **"observes the EXHALE as it flushes out quickly"**. This completes ONE CYCLE OF INHALE AND EXHALE.

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**TO ILLUSTRATE this with an example for better understanding of stage-3 contact of breathe observation at nose tip:**

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Just as a gatekeeper examines each person entering and leaving the city only as he passes through the gate, without following him inside or outside the city, so the meditator should be aware of each breath only as it passes through the nostrils, without following it inside or outside the body. (REF: [Meditation on Breathing](#) ) \* **This illustrates stage 3 observation \***

**. SAW AND LOG IS THE BEST EXAMPLE for stage-3 nose tip observation meditation (teeth of saw = breathe inhale and exhale, log or wood= both nose tips]**

Just as a man sawing a log will keep his attention fixed on the spot where the teeth of the saw cut through the wood, without following the movement of the teeth back and forth, so the meditator should contemplate the breath as it swings back and forth around the nostrils, without letting his mindfulness be distracted by the breath's inward and outward passage through the body. (REF: [Meditation on Breathing](#) ) \* **This illustrates stage 3 observation \***

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Just as one sees a bird perched on a tree branch, instead of observing bird, one is required to OBJECTIVELY observe CONTACT location where birds Legs meet the branch on which its perching or sitting. \* **This illustrates stage 3 observation \***

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**IT IS IMPORTANT TO COMPLETE THE OBSERVATION OF WHOLE CYCLE OF INHALE AND ALSO EXHALE during ANAPANA CONTACT OF**

breathe observation. During ANAPNA contact of breathe observation MEDITATION, SADHAK's may sometimes out of ignorance only observe contact of inhaled air but forget to also observe exhale. WE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE to complete the cycle of inhale and exhale..

**\*\* IMPORTANT POINT: A meditation is ALWAYS ended by at least 10-15 minutes of breathe observation at NOSE DOOR (stage 1 or 2), that means if one has performed NOSE TIP observation (stage-3 ) for sensation observation or vibration at nose tips, and then one must perform breathe observation at NOSE DOOR for at least 15 minutes, if one is going to end meditation at any given time after performing body scan\*\***

+++++ END EXPLANATION·

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Philtrum/cleft which is a tiny spot just below the nose doors (commonly referred to as UPPER LIP at meditation centers) . Once one starts to get sensations in form of vibrations on upper lip, one can then shift to VIPASSANA INSIGHT MEDITATION commonly known as BODY SCAN from top to bottom.

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+\* All Breathe observation must be OBJECTIVE and maintaining equanimity, devoid of any thoughts, being in middle path devoid of any craving or aversion, contemplating every phenomenon that arise during breathe observation as IMPERMANENT, UNSATISFACTORY and having No-Self. +\*

**\*\* All meditations are performed with EYE's CLOSED \*\***

The ANAPANA meditation when done with purpose of strengthening the CONCIOUSNESS and WEAKENING the SUBCONCIOUS mind that is filled with [sankhara = disorder / defilement /sankhara], will bring the person to absolute nirvana or nibbana and will also weaken the perception of MISERY that is STRONG as of now.

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As of now subconscious MIND that is connected to BODY via SENSATIONS, is strong and hence MISERIES overpower us and we continue to react to them thus causing more misery. The purpose of ANAPANA meditation shall be to weaken sankhāra (defilement aka mental, verbal or physical reactions in response to sensations) and to

weaken saññā (perception i.e. labelling of sensation as good or bad), and to strengthen viññāṇa (consciousness).

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An “objective observer” simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations.

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“EQUANIMOUS or Equanimity” = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion.

The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting to the various up’s and down’s that we experience in our day to day lives

. \*\* All meditations are performed with EYE's CLOSED \*\*

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FINALLY how to do ANAPANA meditation? [MY Note]

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SIGN for concentration or meditation = EACH breathe.

· AVOID THOUGHT’s during meditation and just concentrate on breathe or contact point as per the need. Always remind yourself that all the thoughts cause misery, even if they are pleasurable eventually you will start to roll in thoughts which are in fact delusion and waste your time being attached to them thus causing you misery.

· Bring your attention back to breathe or sensation watch, whenever you notice your mind going into thoughts mode. DO NOT CREATE ANY AVERSION OF ANY KIND during meditation.

· All meditation must be done either sitting on a chair or sitting in lotus position on floor

· EQUANIMOUS or Equanimity = Non-reactivity — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes an analogy for life, as the key to living a happy life is remaining equanimous and not reacting to the various up’s and down’s that we experience in our day to day lives.

· During ANAPANA meditation ALL MENTAL CONTENTS like thoughts must be abandoned as soon they arise and ALL BODY SENSATIONS must be observed with equanimity and objectively.

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An “objective observer” simply observes, all things as they are, without giving any opinion, or giving any emotional reactions, also objective observer does not create any craving or aversion towards sensations. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations, knows that ‘sensations are the outsider, ‘not mine’ and are phenomenon in a state of flux, arising and passing away.

• MISERY, will be there till the life is there, CLINGING to what is IMPERMANENCE (sensations, person, things, phenomenon, thoughts etc.) and DEVIATING FROM MIDDLE PATH ARE the 2 reasons that give birth to MISERY, Attending to breathe that passes through UPPER LIP (IN & OUT) helps bring mind to tranquillity and thus those who do not deviate from middle path of creating neither craving nor aversion during every step of life, and who let go of every form of clinging that is impermanent will be able to alleviate misery from their life to a greater extent.

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Thus, a SADHAK shall ABANDON the FORM (un-necessary interaction with person), on seeing the person sadhak shall avoid interacting with person, let go of all forms of interaction with FORM or that PERSON, and if interaction is required then SADHAK must interact without deviating from MIDDLE PATH (Interaction that does not create either craving or aversion), and AFTER INTERACTION sadhak shall avoid CLINGING to any form of Feeling, Perception for that form or person or phenomenon which required interaction with outside objects.

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Similarly sadhak as soon as SEES ARISING OF FEELING in any form, for a FORM or a person, or towards a PHENOMENON (Interaction of any

kind with outside objects), sadhak must abandon or let go of the feeling in order to avoid CLINGING towards them.

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An “objective observer” simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations.

.

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The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting to the various up’s and down’s that we experience in our day to day lives

. \*\* All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only \*\*

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BODY SCAN or BODY SWEEP (INSIGHT MEDITATION)

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SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet’s and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

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A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind’s eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

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WHEN, one starts to get vibrations all over body, its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time.

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WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWIYCH between holistic scan [body sweep] and piece by piece scan to keep the experience AFRESH when doing body scan.

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IMPORTANT QUESTIONS:

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Question (1): Why do I feel extreme fatigue (which continues throughout the day) after I meditate these days? As a Vipassana meditator I have witnessed the experiences vary between being blissful and uncomfortable, but the fatigue is really difficult.

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Answer:

This fatigue happens when you do ANAPANA breathe observation meditation without completing the ""IN breathe and Out breathe cycle"". What I mean is that One is required to OBSERVE BOTH INHALE Air as well as observe OUT GOING EXHALE Breathe. OBSERVING an exhale is a must to complete the cycle.

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If one observes only Inhale breathe and forgets to complete the cycle of breathe by ignoring or not observing outgoing breathe as it flushes out quickly, then fatigue starts to build as Carbon dioxide accumulation increases as a result of not observing exhale breathe and the fatigue starts to build. If Inhale is OXYGEN Exhale is CO2 , then you must

complete the entire cycle i.e. observe both Inhale O2 and also observe exhale CO2 breathes.

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I never get fatigue once I understood this, as previously I was ignoring observing exhale air out of ignorance during breathe observation.

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QUESTION: (2)

Some of ANAPANA SADHAK's have reported cold cough issues after ANAPANA breathe observation meditation, Please explain the reason:

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ANSWER:

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AIR CONTENT: 20.95% oxygen, 0.04% carbon dioxide (from google), AS one can see OXYGEN is 250 times more than Carbon dioxide for each inhale.

Hence when doing ANAPANA BREATHE OBSERVATION at nose doors this is what shall be understood:-

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The HYPERVENTILLATION or too much intake of air during INHALE is the cause for cold cough issues. Hence one must observe breathe in such a way as explained in stage 1&2 above.

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Also one must remember that ONE CYCLE of BREATHE MEANS ""IN breathe and Out breathe cycle"" and hence one must complete EACH CYCLE when observing breathe. What I mean is that One is required to OBSERVE BOTH "INHALE Air, as well as "OBSERVING OUT GOING EXHALE Breathe".

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OBSERVING A FULL exhale as it flushes out quickly is a must to complete the cycle.



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BEST DESCRIPTION CAN BE READ HERE:

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BODY SCAN steps:

ALL OBSERVATION are equanimous and objective, without any analysis.  
YOU SIMPLY OBSERVE THINGS AS THEY ARE BEING FELT.

\*\* For example in case of sensation of anxiety, fear, anger or panic etc.  
one shall observe the effect of these sensation at body part being  
observed for sensation \*\*

Focus your minds eye or inner vision on top of head

""REPEAT"" this for each organ: Now, look for signs of any sensation  
that prevails at that time. If sensations are found, observe effect of  
sensation on the body part being scanned. Observe for few seconds only  
and move to next organ.

Move to FOREHEAD and repeat

Move to eyebrows, eyelids, nose, lips and face and repeat

Move to NECK and repeat

Move to SHOULDERS and repeat

Move to both HANDS and repeat

Move to CHEST and repeat

Move to STOMACH and repeat

Move to ABDOMEN and repeat

Move to BOTH LEGS and repeat

REVERSE from bottom to top

Move to back of body and repeat

Move to back of head and repeat

Move to TOP OF HEAD and repeat

Perform above body scan now in FAST within just few seconds top to bottom

Perform above body scan now in FAST within just few seconds bottom to top

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